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The Christian Socialist

The Golden Rule Against the Rule of Gold

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"LABOR'S CRY"

By Mack Isbell

Show us the Christ of the common man
Who has worked for his daily bread;
The Christ who was tired and hungry as we,
And filled with poverty's dread.

We do not know the Christ of the rich;
We dare not enter His room;
We would soil the velvet on floor and pew;
Our notes would be out of tune.

We need the Christ who has toiled and sweat
In the city's burning heat;
One who has wandered hungry and cold
In the hard and pitiless street;

One who has dug in the black, damp mine
Where the children, bent and old
Denied the blessing of childhood days
Drudge out mere existence toll.

Haste, make haste with His message of hope,
You that know it and understand,
We are starved for food that He can give;
We famish for bread from His hand.

A PASSAGE FROM LONGFELLOW'S "HYPERION"

"We behold all about us one vast union, in which no man can labor for himself, without laboring at the same time for all others; a glimpse of truth, which, by the universal harmony of things, becomes an inward benediction, and lifts the soul mightily upward. Still more so, when a man regards himself as a necessary member of this union. The feeling of our dignity and our power grows strong when we say to ourselves: My being is not objectless and in vain; I am a necessary link in the great chain, which, from the full development of consciousness in the first man, reaches forward into eternity. All the great and wise and good among mankind, all the benefactors of the human race, whose names I read in the world's history, and the still greater number of those whose good deeds have outlived their names—all those have labored for me. I have entered into their harvest. I walk the green earth which they inhabited. I tread in their footsteps, from which blessings grow. I can understand the sublime task which they once undertook, the task of making our common brotherhood wiser and happier. I can build forward where they were forced to leave off; and bring nearer to perfection the great edifice which they left uncompleted. And at length I too, must leave it, and go hence. O, this is the sublimest thought of all! I can never finish the noble task; therefore, so sure as this task is my destiny, I can never cease to work, and consequently never cease to be. What men call death cannot break off this task, which is never-ending; consequently no period is set to my being, and I am eternal. I lift my head boldly to the threatening mountain-peaks, and to the roaring cataract, and to the storm-clouds swimming in the fire-sea overhead, and say, "I am eternal and defy your power! Break, break over me! and thou Earth, and thou Heaven mingle in the wild tumult! and ye Elements foam and rage, and destroy this atom of dust, this body which I call mine! My will alone, with its fixed purpose, shall hover brave and triumphant over the ruins of the universe; for I have comprehended my destiny; and it is more durable than ye! It is eternal; and I who recognize it, I likewise am eternal!"

The Men and Religion Forward Movement as a Capitalist Propaganda

An Open Letter to Mr. Raymond Robins Social Service Leader

[The following article by a well-known Rector of a Protestant Episcopal Church at Buffalo, N. Y., came too late for our last issue. It is too good to miss, and we are happy to present it to our readers this week. It seems that Mr. Robins attacks Socialism everywhere. Need the comrades be urged to enter the arena wherever he speaks?]

Dear Sir and Brother:

Before commenting upon your use of the Social Service Department of the Men and Religion Forward Movement as an anti-Socialist propaganda I would beg leave to say a few words of appreciation.

Permit me to thank you for all the help and stimulation which I was privileged to derive from your social service institutes during the eight-day campaign in Buffalo.

You brought out facts concerning the condition of the men, women and children of the toiling masses which no doubt were new and startling to many of the sons of Privilege in your audiences. Unquestionably you impressed your more conservative hearers as a very radical man. Those who felt that our social conditions were, on the whole, quite lovely, must have received some severe jolts. The lengths to which you went in some of the hopes you expressed for ultimate reform exceeded all Rooseveltian and La Folletteian limits. They scintillated with the ultra-violet rays of insurgency. You balked not at the necessity of amending the sacro-sanct American Constitution in order to secure some of your desired measures: limited dividends, waterless stock, a minimum wage.

You went, moreover, to the amazing length (at one of your mass meetings) of admitting that most of the Socialist indictment against our present industrial order is true. Not content with that, you "queered" the Associated Press slanders against Milwaukee Socialists by proclaiming (at this same mass meeting) that "Mayor Seidel and his group" had given Milwaukee the best administration in its history. Never mind if you did hasten to add that this was no more than a Progressive administration could and would do. The main statement no doubt was wormwood and gall for many in that congregation who had swallowed the newspaper "dope" about Milwaukee going to the dogs under Socialism.

Frequently in the course of your Institute lectures you referred to the "class struggle," acquiescing apparently in the objective reality of it.

With convincing clearness you showed how much anarchy there has been among employers of labor—the hiring of thugs to provoke riots among strikers, and the evasion of law. You showed, also, how surprisingly little anarchy, all provocations thereto considered, there has been among employees.

You came out "good and strong" for the principle of unionized labor. You refuted splendidly the stock objections against Labor Unionism advanced by men of the Otis-Post brand. In fine, you opened up to many a prosperous church-going man in your audiences a new vision of Social Betterment and its claims upon professed followers of Christ.

So far, very good; that is, very good for those who have radical leanings.

Attack on Socialism

Then came what football players would call your "safety touchdown." It came as the grand finale of your Y. M. C. A. Institute lectures. After exhibiting a number of social service charts showing various phases of social conditions in Buffalo, you held up as the last and the climax chart one that showed the growth of Socialism in this city from 1908 to 1912. Horrible to relate, this chart showed that the Socialist vote had jumped from 1,200 in 1908 to 4,200 in 1911. You pointed to it with alarm. I could sense the shudder that ran through the audience. You had already told them that you were opposed to Socialism. You had already characterized it as a superficial juggling with names and terms. And now, at the climax, you made your audience feel the menacing presence of the "Red Peril,"

Whether you have pursued just these tactics in the other cities where you have held your institutes I don't know. But I am informed that you have everywhere managed to make plain your antagonism to Socialism.

Unlike Early Church

Unlike the Forward Movement that issued forth from an upper room nineteen centuries ago, so poverty-stricken that its leader had to confess "Silver and gold have I none," this twentieth century movement issued forth with the boast that it was handsomely financed. That boast seems to have been uttered as a boost to commend the movement to the American public. It was heralded in an Associated Press article appearing early last autumn. The article named some names. They were big names in High Finance; names whose fame is second only to our stars on the baseball diamond. The effect produced by the heralding of these names in connection with the Forward Movement was not altogether happy. The leaders were quick to perceive this. They have for some time been disclaiming all entangling alliances with these eminent financiers. However that may be, we can feel sure that these eminent ones have, in the face of your anti-Socialist utterances, learned to take your radicalism, Mr. Robins, no more seriously than they take Oyster Bay radicalism. They take it on the half-shell and with plenty of salt.

No doubt they have gauged the effect, and I think they have figured it out in some such way as this:

Capitalists Pleased

Here is a man accredited as a social service expert, a specialist, an authority. Very good. This expert authoritative specialist warns the people, the dear people, that Socialism is a menace to society and religion. Excellent. These dear, dear people will no doubt pull off a few reform spasms. But from the real Red Peril they will recoil with holy horror. And with what result? With the result that a government of Business, by Business and for Business will not perish from the earth and be supplanted by the lamentable regime of Business for the Common Good.

Now, my dear Mr. Robins, please do not for a moment imagine that I would be unreasonable enough to complain because you fail to turn your Institutes into a Socialist propaganda. Believe me, if you can, I would not

have you do it. Not even if you were a convinced Socialist would it be your place to do it under Forward Movement auspices. Though I am a convinced dues-paying Socialist, I studiously refrain from preaching Socialism in the pulpit. I do not go beyond social service. So no complaint can be forthcoming from me that you do not make your lectures Socialist talks.

But speaking just for a moment as a minister of the gospel without reference to politics or political philosophy, I feel that I have a right to protest against your injection of partisan politics into a movement which, on its face, is a **bona fide** Christian Forward Movement without any bearing upon political propaganda. I feel that the Protestant Christian people of this nation should know that you are making this movement something different from their estimation of it as they look at its **prima facie** professions.

And since you are going about tincturing the social service department of this movement with anti-Socialist propaganda, I want to have my fellow Christians fully aware of what you are dragging them into. I want them to know that the movement through your agency is seeking to set Protestant Christian people against Socialism on these three main grounds:

(1) That its doctrine of economic determinism or the "materialistic interpretation of history" is both false and godless.

(2) That the doctrine of the Class Struggle is immoral.

(3) That its method of propaganda is 97 per cent invective and three per cent constructive; its constructive part lacking in definite proposals.

God's Power at Work

(1) A man of your education ought to be aware that our most eminent modern sociologists (non-Socialists) admit the truth of economic determinism. I would refer you to the quotations from men like Professor Seligman, Dr. Josiah Strong and Professor Lester F. Ward, marshalled by the Rev. Wm. A. Prosser, in his article, **"The Philosophy of Socialism,"** in the **Christian Socialist** of Jan. 25, 1912. You exhibit yourself as simply behind the times in sociological thought when you say that economic determinism is false. You might just as well say that the evolutionary process is false. What is the use of kicking against the goads of scientifically demonstrated truth?

And this fact which you brand as fiction is so simple and obvious it is nothing more than the fact that material conditions are the **chief** factor (not the **sole** factor by any means) in determining the political regimes, the moral level, and the intellectual attainments of men; and that the outstanding factor in man's material environment is the **economic** factor; in other words, the manner and method by which men at any given stage in social evolution get their living, which is their primary want. I would add to Dr. Prosser's citations the well-known conclusion reached by Jacob Riis that environment counts for 90 per cent in the determination of character.

Is it not as foolish to speak of these facts as "godless" as it would be to speak of evolution as godless? Beware lest ye be found fighting against God; for if you once grant God, you must grant that every natural force is godly.

Is the satisfaction of hunger as a primary want a "godless" fact? Is it "ungodly" to point out what Professor Scott Nearing **("Wages in the United States, 1911")** has brought to our attention, viz., "That half of the adult males in the United States are earning less than $500 a year; that three-quarters of them are earning less than $600 annually; that nine-tenths are receiving less than $800 a year; while less than ten per cent receive more than 'that figure'? And then is it "ungodly" to go on and say that such a sad shortage in the means of supplying primary wants must necessarily mean a shortage in moral and mental attainments? In other words, that moral and mental degradation for the working class is being determined chiefly by economic causes? And then is it still "ungodly" to go on and say that the primary **moral** need in the uplift of our workers and toilers is to change their economic conditions; to give them a fair economic opportunity?

A Righteous Struggle

(2) You denounce the doctrine of the class struggle as "immoral." I am not forgetting that in your Institute lectures you apparently admitted the **fact** of the Class-Struggle.

Now I ask you, How immoral is it if, in our desire to give our exploited toilers a fair economic opportunity, **we appeal to them as the ones alone able to make this opportunity theirs?** They alone are able to make it theirs **because they have the votes.** If you once grant that a fair economic opportunity **should** be theirs, **and if this opportunity can be secured through working class solidarity on the political field,** what right have you to say that a political appeal to their class-consciousness is immoral?

You said in Buffalo that "there is a great fund for hatred in the Socialist propaganda, and that hatred would bring about a division of the people which, if it became permanent, would betray the best hopes of the republic."

I seem to have read somewhere words like these:

"So there arose a division in the multitude because of him."

And words like these:

"Think ye that I can come to give peace in the earth? I tell you nay; but rather division."

There is division now—division between Privilege and those whom Privilege has dispossessed. This division is as old as human history. At one stage in history Privilege had its roots in the private ownership of chattel slaves; at another stage in the private control of serfs. Under our present system Privilege is rooted in the private ownership of the common means of life, i. e., of **jobs** through the private ownership of the common tools of production and transportation. From this root every economic ill with its brood of consequent miseries can be traced—bare subsistence wages, child-labor, sweatshops, white slavery, and the whole loathsome list. In your Institutes you exhibited a startling collection of the evil fruits put forth by the corrupt tree of Privilege. Do you not know that it is a tree which has its roots in the private ownership of inherently social tools?

Now, if it lies within the power of those who are being poisoned by these evil fruits to lay the ax to the root of the tree and supplant it with a good tree bringing forth good fruit, would you dare say that it would be immoral for them to exercise that power? Would you presume to assert that those who urged them to exercise it were betraying the best hopes of the republic? Are the hopes of this or any other republic dependent upon leniency toward or compromise with Privilege—Privilege that dispossesses 70 per cent of the republic's citizens—Privilege that has its roots in economic iniquity?

Class Struggle Necessary

In the history of the growth of popular rights, in the course of the evolution of Democracy, have you ever read or heard of a single instance where Privilege surrendered of its own accord?

Have you ever heard of Privilege being peaceably persuaded to surrender?

Have you ever heard of an emancipation movement that proceeded from above and went down; that was handed out from a higher class to a lower class?

Do not try to point to the emancipation movement that proceeded from Galilee; for I would remind you that this movement was conditioned by the primal fact that **the Word was made flesh**; that the Leader, first of all, had emptied Himself of His high estate and was made in the likeness of men; and being found in fashion as a man He humbled Himself; that He approached men from the working class standpoint; that Privilege sought to discredit Him by the scornful question: "Is not this the carpenter?"; that He thanked His Heavenly Father that His message was hidden from the wise and prudent of Privilege and revealed unto babes—God's lowly ones; that the rank and file of His first disciples were "unlearned and ignorant men"; that the apostolic spokesman was compelled to confess, "Silver and gold have I none."

Was parliamentary democracy handed down voluntarily from feudal princes? Was it inaugurated by "great men" with "great ideas?" No, it was wrested from Feudal Privilege by the class next below it—the Bourgeoise or Burghers of the commercial or trading class when the latter, having found that feudal monarchy was a nuisance to trade, and having found further that they were strong enough to put feudal monarchy out of business, proceeded to do so. There were great leaders, of course. But conditions brought forth the leaders rather than the leaders the conditions.

Every step in the slow emancipation of the masses, from the blight of Privilege, has proceeded from below upward, not from above downward; and it has proceeded not by peace but by division; not by Missouri compromises and Kansas-Nebraska bills but by Abolition. The class-consciousness of the Dispossessed, class-consciousness of their Dispossesion, class-consciousness of their power to free themselves from the yoke of Privilege—this has always been the secret of human emancipation.

"I came not to give peace in the earth, but division." And yet withal Peace through Division.

End of Class Struggle

You speak of this class-division as something liable to be **permanent.** You never made a greater mistake. The overthrow of Privilege by the Dispossessed, the regime of Industrial Democracy, the inauguration of the Co-Operative Commonwealth, the transaction of business not for private profit, but for the common good—this means the **abolition** of classes—not of individual inequalities, but of economic classes. It means the presence of one and only one economic class—nay, **not** class, but Brotherhood—the Brotherhood of Workers.

What is the secret of economic classes today? It is the legalized tribute collected by work that does not represent **Socially Necessary Work.** It is this which gives rise to and maintains a Privileged class. There is no social necessity that those upon whose work of hand or brain society depends for the supply of its primary needs and its comforts—no social necessity whatever that these workers should pay tribute of dividends and interests to men whose hands and brains contribute nothing toward this work of social supply; to men whose work represents not operation but manipulation.

The situation amounts to this: That society's real workers—those who supply its needs—**hire** manipulators at enormous expense for the privilege of laboring for them and keeping them supplied with unearned profits. After paying the hire of manipulation the workers have left as their share wages and salaries. There is no social necessity, so far as the supply of society's needs is concerned, for any other economic class than the working class—those who actually operate the means of production by labor of hand or brain. These organized as a genuine democratic state can hire whatever other social services may be required over and above directly productive labor—civic services, educational services, medical and other professional services, etc., etc.

No, my dear sir, class division is not going to be permanent. Social evolution is bringing us to that new era of civilization in which there will be just one Brotherhood of socially necessary workers.

Socialist Propaganda

(3) And do you tell your audiences that Socialist propaganda is 97 per cent invective and 3 per cent constructive; and then even deny us the consolation of that conceded 3 per cent by asserting that the constructive part is lacking in definite proposals?

If you have ever studied psychology, you would, I feel sure, not need to be reminded that about 97 per cent of the labor required for the propagation of new ideas consists in the uprooting of old ideas. The human mind clings tenaciously and stubbornly to those ideas to which it has become long accustomed. This is peculiarly true of the Anglo-Saxon mind. Therefore the psychological necessity, the chief task of Socialist propaganda, just now is agita-

tion—the indictment of our present industrial system; and agitation, you are aware as a Bible reader, was by the same necessity the chief task of the Hebrew prophets. But please bear in mind that our agitation is not against vicious individuals, but against the vicious system that produces and necessitates them. The Socialist propagandist who denounces individuals forgets his Socialism, and for the moment becomes an individualist. Anarchy and "sabotage" are of the essence of Individualistic methods and are most thoroughly anti-Socialist. It is anti-Socialistic to denounce individual "malefactors of great wealth." We may hold them up only as illustrations of the system which breeds them. We know full well that many an employer of labor, perhaps the great majority of employers, are in sympathy with the men, women and children in their employ. They would like to do better for their employees, if they only could. But they can't. The iron necessity of competition restrains them. We arraign not the men who are in this cruel game. We arraign the game. We seek to replace competition with co-operation, and thus incidentally open a way for the spiritual release of conscience-smitten employers.

Program of Socialism

And as for definite proposals, kindly re-read the Socialist party platform. You might also read the sharply definite proposals contained and worked out in Victor Berger's House Bill for the taking over by the people of sundry public utilities. The Bill, of course, is pigeonholed.

You might also digest the fact that sundry Socialist proposals, so far as they have been tried under regimes lacking in democratic control, have proved eminently successful—government ownership of railways in Germany, of telegraph lines in Germany and England, municipal ownership of traction lines by cities in those two countries. A study of the various municipal enterprises in Dusseldorf, Germany, would be exceedingly instructive. Australia and New Zealand could also supply us with much valuable and needed information. Perhaps the best book showing the constructive possibilities of Socialism is Edmund Kelly's **"Twentieth Century Socialism."** I would commend it to you.

Socialists and Social Betterment

Now, as a last word, I would say, Do not for a moment think that Socialists are not with you in the matter of Social Betterment. They are with you **just as far as you dare go.**

That Socialists are with you in this matter the forty odd Social Betterment acts passed by the recent Wisconsin legislature **and initiated by Socialist members of that body** bear witness even more eloquently than all your most excellent Institute talks. In fact, while you were getting ready to talk about Social Betterment, the Wisconsin Socialists were engaged in its accomplishment.

So also along municipal lines were the Milwaukee Socialists engaged—"Mayor Seidel and his group" as you call them—while you were preparing your lectures. As part of my last word may I offer a suggestion for your Institute work? I would respectfully suggest that you exhibit the following charts:

First, two **White List** charts:

(a) A chart showing the forty odd Social Betterment measures passed by the Wisconsin legislature of 1911 as initiated by Socialist members thereof.

(b) A chart showing the municipal Social Betterment measures enacted under the Milwaukee Socialist administration.

Second, two **Black List** charts:

(a) A chart showing fifty odd Social Betterment measures initiated by Socialist members of the Wisconsin legislature of 1911 and **killed** or **smothered** by those **Progressives** who, according to your public statement, would serve the people just as efficiently as would the Socialists.

(b) A chart showing the various Social Betterment measures attempted by "Mayor Seidel and his group" in Milwaukee and **killed** or **blocked** by the righteous **"Progressives"** and their allies in that city.

Dare you accept this suggestion? Would it prove too redly perilous?

If you should see fit, however, to accept, you may obtain all necessary data for these charts by applying to the Milwaukee Daily Leader or (what is the same thing) the Social Democratic Herald.

The Secret Revealed

At the conclusion of my last word, I would disclose to you the secret of Socialist zeal for Social Betterment—the inner reason why Socialist administrations always can be depended upon to work for it steadfastly and unremittingly, even though sometimes so-called "Progressive" regimes get what is vulgarly called "cold feet."

The secret is this: **Working Class Consciousness.** We are clearly aware that the chief beneficiaries of Social Betterment are the workers and toilers. We are mindful that Social Betterment will help clear their heads and open their hearts for the exercise of that power which shall secure their emancipation and the emancipation of society. We fully understand that if their material conditions are suffered to remain below a certain minimum level they will become too brutalized to care whether school keeps or not. They will then sell their votes to the highest bidder in either of the old political parties, and, like the **plebes** in the decadent period of ancient Rome, will be content with the **pauer et circeuses** of ward bosses —aldermanic picnics and free shows.

We are awake to the fact that a **slum proletariat** is the bulwark of the present industrial order.

Therefore we are with you in the work of Social Betterment just as far as you dare go.

Meanwhile, go on, if you like, with your anti-Socialist propaganda under the nominal aegis of Him who came to preach release to the captives and liberty to the bruised. In spite of yourself you are hastening "the acceptable year of the Lord."

Respectfully yours,
Edward M. Duff.

The Short Story

THE HOPE OF THE WORLD

Written for the Christian Socialist by Benjamin Keech

Mrs. Dill, the "vegetable woman" was hoeing industriously among her "termaters" by the roadside when her neighbor, Mrs. Alonzo Bean, came cantering up in her democrat wagon, bade the old sorrel horse, Epictetus, to "Whoa!" and called out "Hello, there, Mis' Dill, o' the onion patch!"

"Why, good mornin', Minervy!" said Mrs. Dill, pushing back her straw hat and leaning comfortably against her hoe. "You been out deliverin' washin's this early? What's the latest news from Hardscrabble, anyway?"

"Oh—everything cheerful!" responded Mrs. Bean, scaring a fly from Epictetus' back with the lines. "The little Paine girl took pizen last night, an' ol' Mis' Hooper's got t' go t' the county house. Eddie Jarr has gone crazy. Miry Grimes is enjoyin' brain fever from overdoin' in the steam laundry, an' that good-fernothin' Dan'l Hawkins has disappeared, leavin' his family of eight, an' my wash bill, unpaid."

"How sad!" exclaimed the woman with the hoe, wiping some perspiration from her face with her apron. "Well, I always said Gertie Paine could never stand it, workin' in the dust with 'er lungs, an' worryin' so over takin' care of her pa an' ma. It's too bad, fer she was one o' the best workers in the Christian Endeavor Society. She ought t' a' been in the hos-pittle long ago, instead of in that factory. As fer Dan'l, I s'pose he'd been out o' work fer some time, hadn't he?"

"Sure! An' he said he'd labored harder tryin' t' ferrit out a job durin' the strike than at any other time in his past life." And Mrs. Bean laughed comfortably.

These two women lived a short distance from the small manufacturing city of Hardscrabble. You could see the smokestacks and smell the smoke from where they stood. Mrs. Dill supported herself and her blind bachelor brother by "diggin' over" her two-acre farm, which she did not own; while Mrs. Bean and her old maid sister, Violet, owned a farm of one acre, but found it paid better to take in washings, which they drove to Hardscrabble to get. Mr. Dill and Mr. Bean both expired in the struggle for existence, long ago.

"Say, but wouldn't this be a sad old world if you looked at it that way?" said Mrs. Dill, stooping to pull a weed, then walking slowly over toward the wagon, where it was shadier. "As fer me, I'm glad I've had the sense t' wear my rose-colored specs continually, an', like you, t' look into certain problems an' find out all about everything. It's dreadful t' git despondent, an' imagine you've got t' take pizen, er somethin', when things begin t' close down around ye. But you an' me know the remedy, don't we?"

"We surely do, Celestia!" said Mrs. Bean, heartily. "It's all right t' advocate religion fer personal sins; but unless we also assure salvation from economic evils, many good people, even Christians, can't keep up with the procession. God'll save us just as soon as we git in harmony with His complete law of Right-useness, as some one calls it. An', as I tell Vi'let, the very air is so full o' Socialism that it'll surely strike us by 1916, if not before!"

"You hit'er that time!" nodded Mrs. Dill, in approval. "An', then, instead o' Gertie Paine committin' suicide, she could a' committed matrimony, after calmin' 'er nerves down a bit. An' poor ol' Dan'l could a remained with his children, which he was terrible proud of, instead o' doin' the disappearin' act."

"True! True!" joined in Mrs. Bean, sitting back in the seat and folding her arms comfortably. "The time is rapidly approachin' when society won't allow a lady with fust-class blood in 'er veins, like ol' Mis' Hooper, t' go off t' the poorhouse, after spendin' half 'er life perducin' wealth fer society, an' then failin'. An' talented gals, like Miry Grimes, 'll be allowed t' foller their natural bent, an' execute Wagner on their pianners, once in a while, instead o' killin' theirselves in a hot basement laundry, at only four dollars a week!"

"God speed that day!" supplemented Mrs. Dill. "Ain't it queer, though, how plain it all is, after you've quit strugglin' with yer prejudices an' took one good, square look into the subject? Why, all our troubles are due t' the fact that our 'common' people have voted fer the capitalists' interests, instead o' their own. Now, if we're sick o' 'present' conditions, let's vote t' make 'em 'past.' We reap as we vote, an' when we once come nicely out of our trance an' become intelligent, we can just as surely make good conditions here on earth as we've previously made 'em bad."

"You're utterin' words o' wisdom, Celestia," declared Mrs. Bean. "I hope you'll live t' git yer pension, if not t' enjoy the full fruits of Socialism. I often think o' you, diggin' away so cheerful on another man's land, an' dividin' up the profits with him, just fer a chance t' exist. Didn't the Father o' the universe give the earth t' you as much as t' ol' Shrewdley Grabbitt?"

"Of course, he did!" agreed Mrs. Dill. "Shrewdley run over one o' my Plymouth Rocks t'other day, an' only stopped long enough t' jaw me fer bein' so careless. I tell brother Cyrus he'd run over me with as much pleasure if I didn't keep one eye open. He does, anyway, in a sense.

"I do git fearful blue, sometimes," Mrs. Dill continued, "wonderin' what might become o' me an' Cyrus, but, as I say, if it wa'n't fer Socialism the heart would break. It's the hope o' the world. I often think o' you, too, performin' so cheerful over yer washin' machine. An' there's poor ol' Vi'let—a fair flower of a womern who's pinin' away because she's so poor she can't git out among folks t' hunt 'er up a man."

Mrs. Bean laughed. "Oh, well, Vi'let ain't so disconsolate when she thinks o' men lfke Dan'l Hawkins. Anyway, one thing is certain: the Vi'lets o' the future can have a husband an' a home an' children, if they want 'em. Or, they can foller some perfessional bent, or develop their talents, if they prefer. What would you a' been, now, Celestia, if fate hadn't steered ye off in the wrong direction?"

"Me? Well, I believe I'd a' been a schoolma'am, or a lecturer," modestly. "I always hankered dreadful after a fust-class education, which I never got, an' I'm fond o' little kids, too. Mine died because we couldn't keep 'em warm, or doctor 'em proper. You know, my man died with the infermation on the lungs, too." And a dark look passed momentarily over the placid face. "What would you a' been, Minervy, if yer environments hadn't interfered?"

"Well, if I hadn't been a wash-lady, which is perfectly honorable an' necessary, I think I'd a' become a trained nuss, or a doctor. It always gives me pleasure, combattin' disease, an' I believe I could do more real good that way. Oh, Celestia, think o' the bitter hearts, the soured speerits, on this beautiful earth, just because ol' poverty keeps 'em from soarin' t' their proper height."

"I know it," said Mrs. Dill, letting her gaze roam over the lovely landscape, until it rested on a Hardscrabble smoke stack. "Just think what a Heaven we could have right here if lots o' things was almost the opposite from what they be now. It can all come, too, when men vote t' own what is already theirs—the earth an' the products thereof. Of course, a few fellers have got hold of everything, but they've got t' let go of our property."

"Wa'nt it sweet o' the sugar trust," Mrs. Dill continued, "t' raise the price o' sugar last summer when so many poor folks was hopin' t' can fruit fer winter? Well, it'll give Our Cause an awful boost. Why should one class—the toilers—vote t' take good care of another class—the spoilers—while they, themselves, go destitute? If I descend into the earth, fer instance, an' perduce $20 worth of coal in a day, ought n't I t' receive more'n $2 fer my efforts? Who gave any one else authority t' divide my proceeds away from me?"

"True, again, Celestia! It is as you say—**the toilers must look out fer their own interests, or no one else ever will!** We have elected capitalist politicians an' trusted 'em t' make good laws fer us, but they have only made 'em fer theirselves. We have expected our 'statesmen' t' labor fer our welfare, but the only work they will ever do fer us is t' work t' git our votes. We must take affairs into our own hands an' control all industry ourselves. Then we shall each enjoy the dividends from our mines, our oil fields, our railroads, an' so forth, just as we now enjoy the air—that is, collectively!"

Mrs. Dill nodded. "Wouldn't it be a joke, though," she observed, "if some smart gent should get a corner on the air an' sell it to us in tubes. Why, he could charge us just as much as he pleased fer the use of it! Then there'd be a wild scramble fer Socialism. We'd demand our air, even though some one else controlled it. An,' as you say, why not demand our mines, our land an' so on?"

"That's the p'int, exactly," agreed Mrs. Bean. "But there's a sight o' convertin' work t' be done yet. Did you ever hear the story of the womern who declared she formed all her political opinions while studyin' geography, years before—they were Republican opinions, of course—an' nothin' on earth could ever make 'er change 'em?"

Mrs. Dill laughed "That's on a line with the man who objected t' Socialism because it was too much like 'arnicy.' Ain't it amazin', though, how easy some folks can shatter the hull Socialist movement without givin' it a single thought in advance? Why, some people who have never even taken pains t' look up the definition of Socialism in their dictionaries can tell you all about what it isn't beforehand! Now, I've never peered into the mysteries of electricity, an' I don't know a thing about astronomy, or any o' them higher sciences, yet I do know they exist, an' I believe I could understand 'em, too, if I agitated my thinker as determinedly as many of our leadin' lights have done.

"It's the same with Socialism," Mrs. Dill went on; "anyone can understand its sane, simple rule, who'll give it a sufficient number o' thoughts. But most folks don't want t' think—it's too exha'sting. They're more in love with their prejudices than with progress, an' fate leaves 'em behind the times. Why, we'd be enjoyin' Socialism t'-day if our grandpas had known enough! An' think how much more humane an' happy we'd all be. Well, we can will Socialism to our grandchildren. Got yer **Appeal** this week?"

"Sure! Got it yesterday. Saw the R. F. D. man readin' it. Got yer **Christian Socialist** yet?"

"Yes. I'm glad they put 'Christian' before 'Socialist,' ain't you? Fer, as I tell Cyrus, if we're goin' t' stop bein' Christian, which we're not, what's the use o' havin' Socialism? Of course, Socialism 'll regulate us, an' give us a **chance** t' be good, collectively. But don't we need Christianity fer personal morals, t' make us good individually, so we won't make mistakes when we get in power?"

"Why, of course! One is just as necessary as t'other, fer a good world. Don't it make you weary, though, the way some folks disagree with their doctrines? **How ridiculous t' try t' save sinners with our prayers when we work agin 'em with our votes!** The next time any church member objects t' Socialism just ask him if he oughtn't t' be a Christian in **every** way, as well as in **most** ways? Christ said, 'In **all** thy ways acknowledge Me.' An' no church member is acknowledgin' the gentle Saviour when he exploits little children in his mills, or gets rich from his saloons an' houses of ill-fame."

"How true! How true!" acquiesced Mrs. Dill, nodding her head emphatically. "The Christian must mix religion into his politics, as well as in everything else, or he's a Christian in name only. It must be an awful thought t' think you have helped commit crime an' murder by votin' fer conditions which breed such things. Every bad womern an' bad man is some one's vote come t' pass. It's all right t' 'Get right with God,' but, as some one suggests, if you're wrong with yer feller man, yer religion needs seein' to. Just think o' the millions o' babies, t' say nothin' o' the rest of us, that are sufferin' from some one's bad votes! Why, lots an' lots o' folks ain't treated half so well as Epic-teetus, here."

"True again!" declared Mrs. Bean. "Environment tells the story of our lives. We have got t' git after the soil an' make it fine."

"You've grasped the idee, perfectly," approved Mrs. Dill. "Now, I might pray every day fer these termaters t' 'bring forth good fruit,' but unless I answer my own prayers by gittin' out with my hoe, an' killin' the weeds, they're apt t' prove a terrible disapp'intment. It's the same with human plants. No little kiddie can flourish in the slums—some o' the soil there is frightful poor, an' the weeds are somethin' scandalous. We've got t' improve conditions an' give ourselves a chance t' grow, or we can't even blossom decently, let alone perduce any fruit wuth mentionin', except the most bitter kind."

Mrs. Bean gazed at her friend with admiration. "Say, you ought t' be towerin' the country makin' stump speeches," she complimented; "you use yer wits t' such good advantage. I'm proud you're one o' my fust converts. Remember how I 'got' ye with that Temperance Number o' the **Christian Socialist**? You know you was dead sot agin the liquor traffic, an' was fightin' it single handed ever sence yer brother lost his sight by runnin' into the fever while—er, intoxicated."

"Well, I guess so!" responded Mrs. Dill. "I was pickin' away at one little branch on the tree o' sin while you Socialists was takin' powerful blows at the roots o' the trouble. **Remove the profit** an' assure scientific control by lettin' the government manufacture the pizen fer legitimate use only, **an' where's yer whiskey traffic?** Licked! Well, I've distributed a good deal of literature sence I 'come to.'"

"So have I," said Mrs. Bean. "I scatter a bundle every time I invade Hardscrabble, where I've been invited t' j'in the Local. That's the way t' git converts—corner 'em with a paper, an' make 'em look. Tell everyone, reformers especially, that the quickest way t' make their dreams come true is t' quit dreamin' an' work fer Socialism—the only solid, sensible foundation on which reforms can be reared. Well, I must be gittin' along home"—picking up the lines. "The next time I come along we'll settle all the rest o' these problems."

"We'd settle 'em mighty quick if we had our votes," laughed Mrs. Dill. "Well, I must be gittin' back t' my termaters, too, or they'll be pinin' away fer some more o' my Socialism. Good day, 'Nervy."

"Some day," mused Mrs. Bean, as she jogged along down the road, "our leadin' saints won't be our leadin' sufferers. What a stunnin' success Celestia 'd make cultivatin' little kids, or invalids, along with 'er plants. These days the salt o' the earth have t' suffer as fierce as the toughest criminal, if not worse. Oh, poverty, where are thy charms? Well, us Socialists hold the key t' the solution o' that problem. We only need a little help in turnin' it."

"All that ails the world," reflected Mrs. Dill, as she struggled with the weeds, "is 'man's inhumanity t' man.' We're still fearful ignorant, have nearly lost our courage, an' refuse t' live up t' our lights. We're barely learnin' the A B C's of correct livin', so cheer up, Celestia! You an' the Minervy Beans of the future 'll yet soar t' yer proper sphere, an' Minervy 'll land in the municipal hos-pittle, as overseer!

"It's terrible hard fer the poor but intelligent t' act hilarious when they're crushed flat, an' are in constant danger o' fallin' into some sort of a trap. How can the virtuous, or sinners, either, make anything of themselves when they're busy every minute makin' profit fer their 'superiors?' 'Be happy an' you will be good' is a fine motto. An' when Socialism gives us that much-looked-fer opportunity, then we'll be both happy an' good at the same time."

FALSE MILWAUKEE TATTLINGS

By Carl Sansburg

Little Willie Bolenbeck, city hall reporter for the Milwalkee Sentinel, has written the Los Angeles Times five columns of words about Milwaukee Socialists.

Out of these five columns, about four columns are guff and the rest everybody knows.

Willie has spilled the ink in a most careless way. He says the Socialists promised free text books in their platform, also one free meal a day to needy school children, also a municipal stone quarry, also abolition of the contract system on public work. And, says Willie, none of these things have been done.

The truth is as follows:

1. A bill providing for free text books was introduced and supported by the Socialists in the Wisconsin legislature. But it was suffocated by Republicans and buried by Democrats.

2. The county board of out-door relief consists of five men, one appointed each year. The Socialist minority on this board voted to appropriate $5,000 for the feeding of underfed school children. The measure was blocked by the "Individualist" majority. The matter has been given no consideration by the city's school board, which is anti-socialist.

3. The common council committee having the matter in charge has reduced all the proposed quarry sites to three. Tests as to the quality and quantity of stone are nearing conclusion, and the purchase and establishment of a municipal quarry will become an accomplished fact this winter, $10,000.00 having been set aside in the 1911 budget for preliminary payment.

4. In March, 1911, Commissioner Briggs of the public works department, presented to the common council a report made to him by C. A. Mullen, superintendent of street construction. This report set forth a plan by which the city should do its own paving. The first necessary step was the purchase of an asphalt plant requiring $42,000.00 To get this money, a three-fourth vote of the council was needed. The minority aldermen explained that the plan looked good to them, but they were afraid of its legality. An so, they smothered it.

Thus, while it is true that some of the things demanded in the Socialist platform have not been attained, it is also true that every step possible toward the attainment of those demands has been taken. We have kept the faith. We have brought people to see that platform promises should have meaning.

MURPHY AT HUTCHINSON.

Hutchinson, Kansas.
January 28, 1912.

Editor **Christian Socialist**:—We have just closed this one day feeling that we have accomplished much in being fortunate in entertaining Comrade Rev. Maurice Murphy of Pueblo, Col. He made an eloquent plea for Humanity in the afternoon meeting, using for his subject, "Why the Modern Church of Today Fails to Interest the Masses." Our Sunday evening meeting was also a great success. His subject: "The Value of a Man."

Both meetings were held at the G. A. R. Hall and was filled to its full capacity. Rev. Murphy held the attention of his audience throughout. He brought tears to many eyes. He was cheered when he reached his climax. We had strong opposition. revivals being held at 2 large churches and 3 lectures at the Y. M. C. A. But our hall was packed. We found Rev. Murphy a forceful man on his subject. We bade him and his family adieu with God's speed and hoping we may have the pleasure of using him again at a future date. Yours for Socialism.

Dayton E. Pierson.

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A VISION OF "THE KINGDOM"

By J. Burritt Smith, Chicago.

Up the steeps of life life we're climbing,
Toward truth's greater light;
Men are growing more like brothers,
As they learn the right.

Nations cease their iron oppression;
Laws are born of love;
Social life is Christ in spirit;
Lifting from above.

Brothers catch the joy of living
In the larger life;
Institutions breathe the message—
"Peace in place of Strife."

Competition stops the warfare
It so long has fought;
Love takes up the task of leading
Where life's work is wrought.

Thus, together, men and nations
Grasp the new found life;
"Peace on earth, good-will forever,"
Hush the days of strife.

And the hastening century, gladdened,
Lifts the vail of tears,
And beyond, we see the glory
Of the coming years.

Thus, "Thy will be done!" is answered
In Love's larger lease,
And on earth is born the kingdom
Of the "Prince of Peace."

SPECIALTY FOR 1912

What a great thing it would be to send the **Christian Socialist** to **every preacher in America** for at least three months during 1912. IT WOULD CONVERT THOUSANDS OF THEM TO SOCIALISM. And then they would "roar and thunder" from the pulpit against capitalistic crimes until they would WAKE THE DEAD consciences of their hearers and the nation would be aroused. IT CAN BE DONE. Plan for it.

Individual righteousness is just as essential as social righteousness. The two are needed together.

Individual falsehoods and injustice is no guarantee of social truth and justice, but quite the contrary.

The campaign of 1912 will not run itself. If you will do your part, others will imitate your example.

FROM A HEART-TO-HEART CORRESPONDENCE

By Eliot White

A relative recently sent me, with a birthday remembrance, an earnest letter expressing the hope that I "might rise to a place of power in the church," and, "abandoning fads," might "preach the dear simple Gospel of the Lord Jesus Christ."

This appeal met with no lack of response on my part, and trying to appreciate to the full the affectionate spirit with which the hope was expressed, I yet felt it opportune to give in answer very frankly the reasons why I could not abandon a course which he believed mistaken:

"Dear ————:

"Thank you for your birthday card of greeting, with the accompanying sincere advice.

"You say you wish me to hold a 'place of power in the Church.' Do you mean place, as opportunity to be praised and favored by the wealthy, elite and dominant people? Or do you mean the place where I can the most plainly speak the truth?

"But has not the truth **always** offended the Powers-that-be, in Church or State? Otherwise, why did they trouble to crucify Christ, and burn, stone and tear to pieces the prophets?

"You say you wish I would 'abandon fads and preach the dear simple Gospel of Christ.' What did He get for preaching His dear simple Gospel? Was it a **place of power** in the Church, as that is usually meant by those using the phrase? It **was** a place of power, but first had to come rejection, scorn and denunciation, by the so-called Powerful, of all He said and did—isn't that true?

"And have things so much changed since then? Do you think Christ would be 'popular' now, and receive a big salary, and be praised by the lords and rulers of the modern Church and State? I cannot imagine it, much less believe it.

"What do your business acquaintances think of the commands, for practical, work-a-day purposes, 'If any man would have thy coat, let him have thy cloak also;' 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;' 'Whatsoever ye would that men should do to you, do ye even so to them.' You know that modern business denies the very essence of these; it is for **profit**, raw and selfish in the last analysis, and not for service as the highest aim of human activity. Yet these commands compose the innermost, vital part of the simple Gospel which you urge me to preach.

"I am trying to preach the simple Gospel, and it is just because I make it too simple and apply it directly to modern conditions, that I am looked on somewhat askance and as a disturber.

"Will you think on these things a little?

"The 'fad' you would have me abandon is the radical plea to a world whose zeal is mistakenly directed toward the heaping up of material treasure on earth, to turn its attention to the welfare of **humanity** instead of to the enrichment of a few. And more and more it is doing this, because such a course is seen to be sheer common sense.

"But, of course, the few, who feel their fountains of privilege thus being tapped, and their opportunities to be carried in unproductive leisure on the shoulders of the masses who produce all wealth, being abolished, shriek 'Confiscation!' and 'Sacrilege!' and try to discredit, cripple, or by some other modern method of 'crucifixion' to put out of their way and to deprive of influence the antagonists of their hoary graft. Is it strange?

"I think I **have** more power and influence of real value now than I could as rector of the richest Fifth Avenue church, or as bishop of the most 'important' diocese in the United States. This, of course, is open to debate, but I am merely telling you how I feel about it.

"And, as for the 'simple Gospel,' if you can explain how to make a hundred unequivocal statements in St. Matthew and St. Luke sound gratifying to a modern millionaire, I will acknowledge that the preaching of such a Gospel can win its expositor a place of material preferment in the Church today.

"Yours ever affectionately,
"————."

THE PRIZE STORIES

We submit herewith a list of the stories that won prizes and recognition in the **Christian Socialist** Prize Story Contest, which closed December 1st.

Thirty stories were acceptable, and among those not accepted were some that showed talent which only needs cultivation to become successful. The grade of the stories in this contest is higher than in the last, and the task of the committee was more difficult. Many of the stories were so worthy that the committee feels deep regret that it is impossible for us to give prizes for all of them. Reading the best ones over several times, however, it seems right to award the prizes as follows:

First Prize, $20.00

Elnore Tate Guest, 13 Babcock ave., Silver Creek, N. Y., "A Brother to Men."

Second Prize, $15.00

Mary E. Burnet, Lockland, Ohio, "Sisters."

Third Prize, $10.00

Lizzie M. Holmes, Farmington, N. M., "The Hope of Labor."

Fourth Prize, $5.00

Walter F. Harris, Bergen, Alta., Canada, "Stained Lilies."

Acceptable Stories

Benjamin Keech, Randolph, N. Y., "The Hope of the World."

James V. Bowen, Box 154, Agricultural College, Miss., "The Romance of a Flour Sack."

C. E. Barnes, 706 No. C. st., Arkansas City, Kansas, "The Awakening."

Wm. Yerington, Waterloo, Iowa, "The Great Contradiction."

Geo. H. Strobell, Newark, N. J., "A Sudden Conversion."

Oliver L. Babcoke, Eldon, Mo., "Harold's Bloodless Victory."

Herve K. Fiske, Fulton, N. Y., "The Cataclysm."

Mrs. Daisy B. Fuller, Vernon Center, Conn., "James' Post Peace."

Lillian Edwards, 32 Capitol ave., Hartford, Conn., "Her Boy."

A. O. Cossar, 413 South st., Springfield, Mo "Our Allies."

Rev. James L. Smiley, Annapolis, Md., "A Fateful Snowball."

Hazel Babbitt, Lockland, Ohio, "The Greatest of These is Love."

Allison Stuart, care Mrs. Robb., 4643 James st., Frankfort, Philadelphia, Pa., "The Carpenter."

Mrs. M. Kathryn Spiers, Richmond, Va., "Like as a Father Pitieth His Children."

Clara Parrish Wright, Houston, Texas, "Exploited, or the Sacrifice of Gracia Le May."

Georgia Kotsch, 933 Everett st., Los Angeles, Calif., "Weeds."

J. H. Bristol, Byesville, O., "Joseph Winters' Reward."

Dr. R. N. Buckmaster, Step Rock, Ark., "The Conversion of Binks."

John H. Stokes, Wichita Falls, Texas, "You Are Doomed."

Miss Fern Fishburn, R. R. 6, Millersburg, Ohio, "A New Man."

David Rex, Kirksville, Mo., "The Match."

Mattie Stewart, 319 Oak st., Biloxi, Miss.

Louise Random, Liberty, Mo., "Love's Reward."

C. L. Jones, 13 Gilman st., Bridgeport, Conn., "The Awakening of Donna."

Aug. Berg, Olinda, Calif., "Forgive Us Our Debts."

John Mason, Armstrong, Okla., "His Second Conversion."

Della Wilson Nichols, Laidlaw, Ore., "The Survival of the Fittest."

OUR FEBRUARY LETTER

Be sure to read carefully our February letter, mailed to you, with the Special Bargains and Book Lists. Do your best, Comrade. Gladden our hearts and help the paper in the fight with a liberal order now.

Shall the **Christian Socialist** remain weekly? Your work for 1912 in its behalf will tell the story.

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WOMEN IN THE SOCIALIST PARTY.

By Caroline A. Lowe, General Correspondent of Women's National Committee.

It is difficult to form an estimate of the results of the special agitation among women that the Socialist Party has been carrying on during the past eighteen months. It is roughly estimated, however, that the women constitute one-tenth of the entire membership.

About two hundred and fifty circular letters were sent out requesting answers to certain questions. Thirty-five replies have been received. A summary of the work done by the women in these thirty-five locals shows remarkable activity. But no summary in dollars and cents can measure the actual results of their work. It represents an educational growth that is preparing many thousands of women and young girls to enter intelligently into the class struggle and work side by side with their brothers in winning the emancipation of the working class.

The summary of the reports from these thirty-five committees shows that the locals have a combined membership of 1,677 women.

During the year 1911 these committees have held 860 meetings. This does not account for all of the woman's meetings held, even in these thirty-five places. In the New York and Chicago reports only the largest and most important meetings were recorded. Meetings held by the women members in the individual branches were not reported for either of these cities.

During 1911 and the latter part of 1910 these committees through their own efforts raised nearly $10,000, or to be exact, $9,740.09. This is exclusive of the money they helped to raise in the regular work of the local. $5,893.96 were raised for strike benefits, $866.90 for campaign funds, $529.49 for the support of the Socialist press, $337.35 for assisting in the furnishing of local headquarters, and $214.93 were spent for special literature for women.

Then we realize that $10,000 were raised by the women in only thirty-five out of the four thousand Socialist locals in the United States we can begin to appreciate that from a financial standpoint, if from no other, it is important to enlist the women in the active work as members of the party.

In ten of these cities—those large enough to require the assistance of the women—they were at the polls serving as watchers and as clerks. They also served as registration clerks and, in Los Angeles, went from house to house instructing the women how to vote.

During the Shirtwaist Strike in New York and the Garment Workers' Strike in Chicago Socialist women addressed their meetings, did picket service and assisted in every way possible.

The women not only fold and stamp the literature but they go out with the men comrades and distribute it from door to door. They form themselves in squads and sell it at meetings or distribute it free at the doors of factories and stores. Over 500,000 leaflets, besides hundreds of copies of the Progressive Woman have been distributed in this way.

When women enter into any movement they take the children with them. Four of our large cities reported excellent work being done among the children.

New York has several Socialist schools. Lessons are prepared by May Wood-Simons, Edith C. Breithut and others. The New York schools are experimenting with these lessons and if they are a success they will be published and put in general use throughout the country for next year's work. The demand for material for Socialist schools is constantly on the increase and by another year a systematic course of lessons should be ready for use.

Rochester, N. Y., has a school with an average attendance of 200 pupils. Los Angeles, California, reports a splendid school which they call a Socialist Lyceum.

Bridgeport, Connecticut, has an Anti-Boy Scout organization with a membership of 39 boys. St. Louis, Missouri, has an organization of boys which they have named the Universal Scouts of Freedom. They are organized by wards, as a part of the work of the ward branches. Through their efforts one corps of Boy Scouts was induced to disband. They also made their influence felt by supporting Union Labor in the stand it took against the Boy Scouts on the occasion of President Taft's visit to St. Louis.

It has taken but a year and a half for the women to demonstrate the great value of their organized efforts in the work of the Socialist Party. The Socialist Party realizes as never before the absolute necessity of reaching the women with the message of Socialism. The National Executive Committee, The Woman's National Committee and the National Office are sparing no effort and no expense in educating them to an understanding of their class interests and in bringing them into the party as dues-paying members, having the same duties and the same responsibilities as the men.

Not only are they educating the women—they are losing no opportunity to teach the men members of the party the senseless futility and the criminal ignorance of one-half of the working class striving to free itself from slavery while leaving the other half in bondage. Women and men, not divided upon a basis of sex, but united upon a basis of working class solidarity, are a necessary part of the working class program.

As an important step in abolishing this sex division and in making possible complete working class unity, the Socialist Party is now circulating a monster petition addressed to the Senate and House of Representatives of the United States. It says: "We, the undersigned citizens of the United States, over 21 years of age, hereby request you to submit to the legislatures of the several states for ratification, an amendment to the National Constitution which shall enable women to vote in all elections upon the same terms as men."

About 100,000 copies of the petition have been sent out to all of the Socialist locals, thousands of labor organizations, to women's organizations and to every source from which it was believed signatures could be secured.

On Woman's Day, Sunday, February 25th, it is expected that many large meetings will be held, and at these meetings tens of thousands should be asked to sign the petitions.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Amos M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR MARCH 3RD.

The Call of the First Disciples. Mark 1:14-28; Luke 5:1-11. Read also Matt. 4:18-22. John 1:19-4:54.

Golden Text: The harvest is truly great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into his harvest. Matt. 9:37, 38.

The First Apostles

Jesus did not come into the world with a silver spoon in his mouth. He was born in a stable, wrapped in rags and cradled in a manger. His public ministry was not announced by blare of trumpet nor heralded by courts. It was begun quietly in the wilderness among members of His own class. When He began laying the foundation of His new society He selected His stones not from palaces but from huts. He began His life and mission at the bottom. Like all big things, He would have His world-wide work rest upon rock-bottom and let the superstructure justify the process.

Who were the men Jesus called to be his apostles? The first five are known to us as Peter, Andrew, James, John and Matthew. By occupation four of them were fishermen and lived in the little town of Bethsaida. Matthew was a despised tax-gatherer and probably resided in Capernaum. They were horny-handed sons of toil. They were members of the working class. Their life, character, education, social, political and economic standing were those of the ordinary working people. They had the faults and virtues of their class. Yet Jesus knowingly and deliberately selected these men to become his bosom and trusted companions and the leaders in his mighty revolutionary movement.

"The workingman can't be trusted?" Ask Jesus. His action clearly indicates at least two things. First, he believed that the working people, individually and as a class, are the best people in society and, freed from economic slavery, can be trusted with the construction and operation of society. Even under economic pressure and dependence they manifest, actually and potentially, more real virtue than any other group in society. And secondly, his movement was a working class, revolutionary movement and he depended upon the working class, for whose immediate benefit it was inaugurated, to carry it to a successful issue. These two facts stand out in bold relief in every act, word and relation of the Christ. **God through Christ proclaims in tones of thunder His faith in the common people.** It is up to the common people to understand the Fatherhood of God, proclaim their faith in Him and follow His commands in the construction of individual and social life.

Jesus did not have a rich man, a member of the ruling class, nor one of their hirelings in his apostolic band. He did not want them unconditionally, nor did they want him with his conditions. He wanted all men and called upon them to follow him, but only on the same condition, an absolute surrender of themselves to His principles and cause. There were doubtless men like Nicodemus and Joseph who were in sympathy with Jesus, but they did not openly espouse his cause for fear of the Jews, their ruling colleagues. They balked at the economic sacrifices involved. But Jesus did not carry about with him in a side pocket a few "Special Privileges" for their particular benefit as a substitute. They kept a safe and respectable distance from him and his movement while he lived and thereafter, until they saw a chance to capture the movement and convert it into a means to serve their class interests. This was done by Constantine the Great, when he made Christianity the religion of his empire **and the church subservient to his royal interests.**

This was precisely the case in the early church. Paul said, "Behold your calling brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, that he might put to shame them that are wise, and God hath chosen the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." 1 Cor. 1:26-29.

This fact stands out in secular as well as in sacred history. By the very nature of the case every revolutionary movement down the ages has appealed to, has been dependent upon and found its first adherents among the dispossessed and crushed. This was true of the German and English Reformation, the French Revolution, the Wesleyan movement, the Salvation Army, and now of the world-wide Socialist movement. Revolutions must rise from the bottom, must start among the poor, be carried on by the poor, and result in permanent benefit for the poor. "They that are whole need not a physician, but they that are sick." The poor have nothing to lose but all to gain by a revolution that revolutionizes and places the resources of the world and the reins of government in the hands of those to whom they belong.

The Conditions of Discipleship

The conditions of discipleship as laid down by Jesus are so very explicit that no one, then or now, can possibly mistake them. They are also severely revolutionary and uncompromising. When Jesus called Philip it is said he simply said to him, "Follow Me." When he called the four fishermen he commanded them in the same terms, "Follow Me." Later, when he called Matthew, he used the same famous language, "Follow Me." And still later when the rich young ruler came to him and asked what he might do to be saved he answered, "Go, sell all that thou hast and give to the poor and come and follow me." Stating the matter as a universal condition, he said: "If any man will come after me (be my disciple) let him deny himself, take up his cross and follow me." This was Christ's one condition of discipleship imposed upon all. There were no special conditions for special classes. All must go through the same "narrow gate" if they got into the revolutionary movement. Hence, it is explicitly stated of the fishermen that "they left all and followed him"; and of Matthew that "he forsook all and rose up and followed him." "Leave all," "follow me," are Christ's conditions of discipleship and there is no record in the New Testament that he ever offered discipleship to any man on any other ground or that any man ever became a disciple on any other ground. The sincerity of the acceptance of the condition, "Follow Me," had to be witnessed to by "leaving all."

This means a voluntary but unreserved and total surrender of self to Christ as the Divine Representative of the new social order. It is severely uncompromising, arbitrary if you please, but necessary, and sweepingly revolutionary. It implies an internal and external change. No man can enter into, much less become a worthy and aggressive member of Christ's kingdom with Mammonistic thoughts, ideals, affections and ambitions. That is impossible. "Ye must be born anew, from above." Neither can he enter and be worth his salt to the movement and sustain capitalistic relations and practices. Christ's kingdom of justice and brotherhood is the antithesis of the Mammonistic social order in which the mighty ones lord it over the little ones and the strong make cash out of the weak and therefore men and women who would follow him must "leave all," all their old thoughts, ideals, affections, ambitions and relations and adopt a new set in keeping with the new order.

This is the pith of Christ's doctrines of self-knowledge, faith, confession, repentance, regeneration, hating and forsaking the world. Under the blazing light of the teachings of Christ we are come to a realization of the sin of a social order, that blights and damns humanity for gain; repent of our part in it, forsake and even hate it, and join Christ in an honest endeavor to overthrow it. We are to hate the world, not the material universe, but the unjust social order that controls society. We are to "leave all" and "forsake the world," not jump off the earth, but renounce the principles and practices of those who govern society. We are commanded to follow Christ and unite ourselves with all others thus minded to regenerate society by bringing God's kingdom to earth. This is personal salvation according to Christ and the end for which men are saved. It is needed as much today as yesterday. If we accept Christ as our authority then personal and social salvation can never be a reality until we intelligently grasp and rigidly apply his teachings to our personal and social life. We must "forsake all" to do it, but what of that? Others have paid the price and we are no better than they.

They Followed

What seems rather startling at first sight becomes perfectly natural at second thought. It is said that John and James, Peter and Andrew and Matthew "straightway," "immediately," left all and followed him. There was no hesitation or bickering, but a quick, ready response. There seems to be a spontaneous joy in the thought of the privilege and honor of following Christ. Why? Where shall we find the point of explanation?

Men have professed to find the answer in the forces of Christ's command, in his personal appearance and in his character. If these things explain why these fishermen and the publican so readily responded to Christ's command, why is it that so few of the rich and ruling class were attracted by the same things? There is no evidence that Christ's appearance, or personal character or force of argument or command led these men to surrender to him forthwith. **They did not follow him because of what he was, but because of what he stood for and came to do.** The disciples themselves answer our query. Andrew first findeth his own brother Simon and said to him: "We have found the Messiah." Philip went in search of Nathaniel and said to him: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." Jesus was good, the best product of the human race; he was wise, the wisest among the sons of men; he was a teacher and taught with authority and not as the scribes; he was an orator, for he spoke as never man spake; he was a pleader, for he pleaded for the poor with infinite tenderness and compassion, but he relied on none of these nor misused them to win men to his cause. **He was the Messiah, God's anointed to revolutionize society, and as such he commanded men to follow him.** He was the Messiah, a revolutionist, come to establish a kingdom of equity, and as such, John and James, Peter and Andrew, Matthew and the others, all members of the working class, followed him.

As the Messiah of God, Christ offered men a personal salvation, not only from hell hereafter, but from hellish conditions here and now through the adoption of the kingdom of God and his justice as the world's social order; and he exhorted them to seek that kingdom first. He offered them not only a heaven in the skies but a heaven on earth. He told them not only of a brotherhood in another world but of a brotherhood in this one. He preached not of a Sovereign Omnipotent Being perched on a throne beyond the reach of men but of a Heavenly Father who loved human folk and was in close and sympathetic touch with them. They saw in the Messiah what we are beginning dimly to see in him, a Deliverer from poverty, ignorance, vice, crime, cut-throat competition, political and ecclesiastical sectionalism. **No wonder the poor followed him. They had everything to gain and nothing to lose by doing so.** No wonder the rich did not follow him. They knew then, as they know now which side their bread is buttered on.

Men will go in the direction of their interests. They will follow after and dare to die for the man, movement or nation that is openly and sincerely committed to their well-being. If the modern church, like the Christ, would command men and gain their unflinching loyalty, let her quit tampering and compromising; let her quit wasting the people's money and energies on divisions and fruitless conventions, ecumenical conferences and inter-